

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 IN ADVANCE.

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The correspondents of Rev. J. C. Farrar will address him at Ashley.

The largest dog in America is a great Dane; the smallest, an English terrier.

We are pained to learn of the death of little Ruth, a daughter of Bro. and Sister J. E. Thigpen, of Hazlehurst.

The church at Gallman goes on record as having paid its pastor up in full. A good brother says: "Happy people! happy pastor!"

Bro. R. S. Gavin, late of Okalona, has accepted work on the M. & O. Road, with Quitman as his postoffice.

Some of the cities of China were recently placarded, urging the natives to rise up and swear that all foreigners must leave the Celestial Empire.

Rev. L. Johnson, of Greensboro, was chosen at the late session of the North Carolina Convention to succeed Rev. John E. White as Corresponding Secretary.

Bro. M. U. Sojourner writes that his only daughter, Mrs. A. R. Taylor, died a few days since. We extend our sympathy to the bereaved ones.

A man sixty years old, an ex Confederate soldier with only one leg, and who is under sentence of life service in the penitentiary, was brought to this city a week ago. A sad sight indeed!

The Damascus church, Rev. J. E. Thigpen pastor, goes on the roll of distinction for settling with its pastor in full before the year is out, and also for meeting its apportionment for all purposes.

Brownsville, where Bro. Charles L. Lewis is the faithful undershepherd, has paid pastor's salary in full, and when the young men and maidens marry they pay the pastor good fees.

A happy Christmas greeting to all the readers of THE BAPTIST. Before our next issue on the 27th, inst., the last Christmas of the century will have come and gone.

Rev. I. A. Hailey, now of Clinton, Ky, brightened our office a few days ago with his genial face. He was on his way to the burial of his sister-in-law, Mrs. Hailey, of Hickory. Bro. Hailey has a good pastorate. And besides his work in the pastorate he gives instruction in the Bible Department of Clinton College.

Rev. S. G. Cooper, of Tupelo, has accepted the call of the Canton Baptist church, and will be there to commence work by New Year. The brethren hope to do great things for the Lord with Bro. Cooper as a leader.

In another column, Dr. R. J. Willingham speaks of an important matter—old church debts. We commend this article to every church which is carrying a debt. These old debts are great obstacles to advancement along missionary lines.

It is announced that, under the title, "My Fiery Trial," Dr. H. M. Wharton will give a full and complete history of his arrest, indictment, trial and explanation by the court of the charges brought, maliciously, he says, against him for the misappropriation of funds for his orphanage.

Madison, Brandon, and Pelehatchie, Dr. Z. T. Leavell's field, have all paid their pastor in full, all pledges and apportionments, \$135.00 to Jackson church. The Brandon church, where Bro. Leavell has been pastor seven years, has presented him with a purse of \$15.00 a free will offering, and a gobbler is coming on.

We have carefully examined the periodicals of the American Baptist Publication Society for Jan. 1901, and pronounce them among the very best we know anything of. The "Colporter," has been discontinued, and "Good Work" takes its place. Surely the Society's periodicals are all that could be desired.

A bright hopeful note from Dr. Searcy, presents a bright outlook for Biloxi and the entire Coast work. His congregations are good and the people very happy over their new church building. Do not fail to give his appeal in this issue due consideration.

Geo. W. Peck, governor of Wisconsin 1891-4, and author of Peck's Bad Boy," is back in harness as editor of the Comic Supplement of the New York Sunday World, and will write a series of Bad Boy Papers, entitled "Peck's Bad Boy Grown up." We must think his popularity as a comic and humorous writer will draw him a large circle of readers and supporters.

We have just received a complete line of samples of the periodicals of the Sunday School Board. We note improvement in dress and matter, and feel sure that there will be a corresponding improvement in their effectiveness. For our Southern schools none can be better, if as good. Dr. Frost has made a signal success in the management of the Board's business, for which he deserves the thanks of all Southern Baptists.

Read carefully all that is said in this issue concerning the President's Home on the Campus at Clinton. There are already on hand for this purpose about \$600.00. This is no mean beginning. Those in position to aid this enterprise will remit to Dr. Lowrey, Clinton.

When hearts are merry, and beautiful presents are being made by those in easy circumstances, do not forget the Lord's poor, and especially his worn-out ministers. And it would be an act well pleasing to the Lord, for some who are favored with plenty, to remember their pastor. It would not hurt you, and it would greatly relieve the pastor and wife.

Years ago letter-writing, was for ladies, an elaborate, serious accomplishment. Miss Mary E. Wilkins, in an article entitled, "When People Wrote Letters," contributed to *The Youth's Companion* of October 25th, describes with delightful humor the practice of this now almost lost art.

The 12th of this month, one hundred years ago, the United States government selected Washington as its capital. On that day there was a reception by the President, a parade by the militia, and many local societies held interesting exercises, at which eloquent speeches were made. There is a great love in Americans for free institutions.

The North Mississippi Conference declined to assist in launching a paper for Mississippi Methodists, and re-affirmed its loyalty to the *Christian Advocate*, of New Orleans. This may be a wise conclusion, but we fail to see it that way. This great denomination now numbers more than 80,000 of white people. It needs an organ for Mississippi.

At the close of the Paris Exposition, boxes, that were placed in different parts of the buildings at the opening of same, for the reception of offerings for the poor, were found to contain the mere pittance of \$11.72. It is said that "a goodly sum" was expected—another proof that we "don't always get what we expect."

We received seven "chain letters" this week, each asking for 10 cents, and that we would write a letter to the sender and three others. We would be glad to reply to each of these as well as dozens of others we have received, but our duties are very heavy, rendering it impossible for us to do the writing necessary, to say nothing of our financial inability to respond to the large number that come to us. So the best way to prevent the breaking of the chain is not to risk it in our hands.

Rev. A. C. Dixon, D. D.



Anni Clarence Dixon, the son of Rev. Thomas Dixon, the senior, was born in Shelby, N. C. on the 6th of July, 1854. In his boyhood he read with great interest the sermons of C. H. Spurgeon, the eloquent London preacher, and through them received an inspiration to preach the Gospel. He confessed Christ at a country meeting house when he was eleven years of age, and his father had the joy of baptizing him in a running mountain stream. His retentive memory gained him some attention in the village school, and at fifteen years of age he entered Wake Forest College, of N. C., and at nineteen was graduated. It was during his senior year that he thoroughly determined to devote his life to the Gospel ministry, although he had been studying for the law.

Mr. Dixon preached his first sermon when he was eighteen years old, and accepted his first pastorate at nineteen, and was ordained to the Gospel ministry at the age of nineteen. During the nine months in which he served two country churches just one hundred names were added to the membership, while scores of others made a public confession of Christ. The Rev. A. C. Dixon's pastorate was at Chapel Hill, the seat of the University of N. C., and as a result of one meeting in which he preached every day for more than a month, about one hundred students of the University became Christians, many of whom are now leading men in the State. He then went to Asheville, N. C., a thriving mountain town, and during a meeting of six weeks' duration, about 300 converts were made. The town and the surrounding country were stirred as never before. While Mr. Dixon was pastor at Asheville, he was invited by Dr. Hawthorne, the pastor of the First Baptist church in Richmond, to spend a month preaching every day. The people crowded to hear him, and about seventy-five men and women, some of them prominent in medicine and trade, were added to the church.

Through the reputation gained in this meeting a company of Christians in Baltimore, Md., invited him to come and lead a church enterprise in a new and growing section of the city. They built a small fine chapel and adopted the system of rented pews, but Mr. Dixon could not endure such contracted work. He therefore hired a large theater in the center of the city, and preached Sunday afternoons for two or three months to crowds of men. His church then built a capacious wooden tabernacle which was soon filled to its utmost capacity.

While Mr. Dixon was in Baltimore, he attended, through the kindness of his church, the World's Sunday School Convention in London, and at the Lord Mayor's reception made the response to the address of welcome for the American delegation. A trustee of C. H. Spurgeon's tabernacle was present, and was so impressed with this address that he mentioned it to Mr. Spurgeon, who at once sent an invitation to Mr. Dixon to occupy the pulpit with him next Sunday morning, and make the opening prayer. He next invited him to speak in the week night meeting in the tabernacle, and the Gospel message which he delivered was so striking and full of enthusiasm, that the people, greatly to the surprise of the speaker, heartily applauded.

From Baltimore, Mr. Dixon came to Brooklyn, and entered upon the pastorate of the Hanson Place Baptist church, which at that time had a membership of 600. It now has about 1,400.

For three or four years he has been evangelizing in Greater New York and the surrounding towns, preaching in Cooper Union Monday afternoons, to crowds of eager listeners. Four years ago he preached for several weeks in Nible's great theater on Broadway, N. Y., at the busy hour of noon, to thousands of people. In the Gospel Campaign which Mr. Moody led during the World's Fair in Chicago, Mr. Dixon was invited to come and preach every day for a month. He spoke with John McNeil every day at noon in the Central Music Hall of Chicago, and drew crowds to other halls and churches in the evening.

After Mr. D. L. Moody had preached every day in Cooper Union for more than a month, and in Carnegie Hall Sunday afternoons to great crowds for about three months, he turned the meetings over to Mr. Dixon, and the interest was kept up for two months longer, the audience growing in numbers and enthusiasm until the great hall was filled. It is plain that Mr. Dixon has the ear of the Gospel loving portion of the whole country. Hundreds also come to hear him who care little for the Gospel, and return to hear him again.

Mr. Dixon's new edifice has the following special features:

1. An Auditorium seating about 2,000 for regular church work.
2. A larger Auditorium, made by opening folding doors into prayer meeting and Sunday School room, seating about 3,000, for interdenominational evangelistic work.
3. A roof Auditorium, seating about 1,500 for evangelistic meetings and Bible conferences during the hot summer months.

Practical Missionary Work in Mexico.

The chief business of a missionary is to preach the Gospel, and second to this only is the circulation of the Bible among the people. In Morelia we have been laboring lately along both of these lines. Our preaching services are frequently interrupted in summer by the daily rains, but these are now over, and we took advantage of the first favorable weather to hold a protracted meeting which continued 4 weeks with happy results. Many people listened to the Gospel for the first time

in their lives, and we trust that some heard it to the saving of the soul. We preached twenty-eight nights consecutively, and three of us did systematic visiting during the day, distributing about ten thousand pages of tracts and selling a large number of Bibles and testaments. Our last meeting was the best of all; it was a *consecration service* in which the members renewed their vows with each other and with the Lord. Men and women wept like children, and one after another falling on their knees poured out their hearts in prayer to God for his mercy and blessing upon them and their families. A number of candidates now await baptism, and the members are united and enlisted as never before. We have suspended our nightly meetings, but the good work still goes on. The Lord be praised for His goodness and for His wonderful works to the children of men!

This house-to-house Bible work among the middle and higher classes, passing through the heart of the city, taking one street after another, block by block and house by house, has many points in its favor. The missionary, with open Bible in hand, thus comes face to face with multitudes of people who are ignorant of the Gospel, and when they ask him the character of the books he is selling, the way is opened for him to preach to them individually and directly the plan of salvation through Christ. But please do not imagine that, to carry his point, he always has an easy task. Not to mention the astute Catholics whom he meets on every hand, there are many infidels, deists, atheists, universalists, spiritualists and others, who can ask questions that Solomon could not have answered. The writer recently talked with a druggist who was quick to say he did not believe in the existence of God; but that this world and everything in it are productions of nature; that man is of the same species as the donkey or monkey, and that his superiority over these is only a matter of greater development or evolution. The missionary said to him: "You may trace your ancestry back to the donkey or monkey, if you so desire, but I claim a much higher origin than that for mine."

By this systematic visiting we get an insight into the home life of the people, and learning from them the ground of their hope of salvation and something of their difficulties, a good opportunity is given to press home to their hearts the claims and blessings of the Gospel. Going from house to house we have found also a few believers who came from other cities where they had heard the Gospel and secured for themselves copies of the Bible, but, because of fear, shame or wicked associates, they had failed to come out and identify themselves with our congregation. Nicodemus has a large family connection hidden away in different cities in Mexico. Finally, this house-to-house Bible work results in the wide circulation of the Word of God, placing it in the homes and hands of people, who, by reading it, will discover that its teachings are salutary for all classes, and not hurtful as the priests would have them believe. Thus a widely extended knowledge of the Bible is calculated to break down the prejudice now prevailing against the Gospel, which will then become "the power of God unto salvation" to multitudes who now sit in darkness and the shadow of death. May the dear Lord hasten that day.

J. G. CHASTAIN.

Good News and a Long Step Forward.

It is with such feelings of gratitude to God that words cannot utter, that I chronicle an event of just recent occurrence in one of our churches. Juniper Grove, one of the churches of the Hobolochitto Association, has established a precedent that is a long step forward in the cause of our Lord.

My dear, young brother, L. G. Varado, who for two years has been our ministerial student in Poplarville High School, is a licensed preacher and a member of Juniper Grove church.

His ordination to the full work of the gospel ministry having been called for by Clear Creek church (which had extended to him a unanimous call and for an indefinite period of time, which is also unusual in our association, and highly complimentary to the young man) Juniper Grove church proceeded to call a council to inquire into his educational qualifications for such exalted service.

The council convened on the first day of this month. Elder J. M. Sammons, who is pastor there, was made chairman, and your scribe was chosen secretary. As brother Varado was born and reared in our midst, and belongs to two of as good families of people as have ever lived in our part of the State; and as he is intimately and fully known to us all, his fitness for the ministry in all other respects, was granted without discussion. Therefore the council agreed that there was but one thing before them and that was his educational qualifications. This point was discussed in well nigh all its phases, and it was unanimously agreed that he had not sufficient education to succeed in the ministry, and that he be not ordained. The church accepted and approved the council's decision, and passed a resolution indorsing his high moral character, and commending him to the public as well worthy their confidence and help.

It is highly probable that he will attend our college at Clinton next session.

And thus we move onward and upward, if it is "slowly, by jerks."

Let our brethren elsewhere take courage and be patient. We are coming to the front, though it may appear slowly. Remember, a Baptist can be moved only as you move his head.

Faithfully yours,
JAMES G. SIBLEY.

Rebuilding the Churches in the Storm-Swept Portion of Texas.

I am instructed by the Home Board to call attention to the fact that the State Board of Texas has undertaken the rebuilding of the churches in Galveston and vicinity, destroyed by the recent storm. The Texas State Secretary writes that it will require all of seventy-five thousand dollars to do this. The State of Texas will undertake to raise fifteen thousand dollars of this amount, besides supporting the preaching of the gospel in that entire section until the brethren shall again be in a position to support their own churches. This will entail a very heavy portion of this burden upon the Baptist churches in Texas. They have not, therefore, called upon their brethren

in the other States without being willing to take their full share of the burden.

It would be a comparatively easy matter for the thousands of Baptist churches outside of Texas to replace every one of these injured houses. A special collection taken by a majority of our churches, even though small in each case, would furnish ample means. This will be a graceful and noble thing for the servants of God, who have not suffered, to do in the name of Christ for their less fortunate brethren. The Texas brethren earnestly appeal to their brethren in the other States to help in this undertaking.

I take pleasure in announcing again that the Home Mission Board will gladly receive any funds which may be collected for this purpose, and will see that such funds reach their proper destination. Let all funds sent to the Home Board for this purpose be directed to Mr. Walker Denson, Treasurer, Equitable building, Atlanta, Ga. Please be sure to state definitely the church and State from which such funds come, and the special purpose for which they have been collected.

F. H. KERFOOT,
Corresponding Secretary Home Mission Board, Atlanta, Ga.

A General Debt Clearing in Our Churches.

BY R. J. WILLINGHAM

Without doubt one of the greatest bane upon us and most grievous hindrances to our work as a denomination is the habit many of our churches have formed of keeping in debt. Out of our 19,454 churches in the the Southern Baptist Convention, I fear that at least 6,000 to 8,000 are in debt. Go to the city town or village or country church, and over and over again, we hear that wail of depression, sorrow and gloom, "We are in debt." It haunts us by day and by night. It disarranges our plans, thwarts our purposes and blights our progress. Some of these debts were made for new buildings and have been kept until the buildings are getting old. Some were made for repairs, others for expenses. Whatever may have been the cause for making them is not so important now as how to get rid of them with their blighting, dwarfing, baneful influence. They constantly rise, and show their spectral faces to discourage any and every advance in the Master's work. They distract the pastor and defy the deacons. I believe we ought to consider this subject seriously and make a great movement to rid our churches of these burdensome, dwarfing, destructive evils. What would one think of a great army starting out for battle, each man with a heavy load tied on his back. The enemy would certainly rejoice, and I suppose the devil is glad to see our churches hampered and burdened, groaning under loads of debt.

As one who loves our great denomination and the truths given to us by our Lord, to propagate in all the world, I long to see us make still greater advance. I feel that it is not want of true doctrine, but excess of debt, that is retarding us.

What can we do to get rid of these church debts? I make this proposition: That we

close the year by a great lifting of church debts. It can and should be done. Why enter on 1901 with debts which read God's work, and long ago should have been paid. The past year has been full of blessings on our homes, our churches, our country and all departments of our Mission work. Let us honor God by lifting all debts on his churches. Take up that old note which has troubled your pastor and deacons, and deterred you often from other nobler work for the Master. See to it that not a vestige is left.

How is it to be done? Let the deacons get to gether and lay plans. Go at it in a business way. Then one or two noble business men will offer to pay one-half or one-third, or some other large part on condition that the others will pay the remainder. Agree that all is to be paid or none. Then let all take part—that is all who can be counted on. There are drones in almost every church. Do not worry over them. There are plenty of good; earnest people who love the Lord and his work, who can and will pay if you get at them right. The sisters will help liberally also. This is no small matter—a debt is an incubus, a snare and delusion, and I believe the devil would be glad to keep every one of our churches in debt. Let God's people arise and throw them off, that the cause of the Lord may advance.

Do not delay the matter. There is more money in the country this winter than there has been for many years. Honor the Lord with his portion. When the church debts are paid, you will be glad to help other worthy objects which appeal to you. It is only a short time till December 31, 1900. See to it that the new year shall open on the Lord's work in your hands with all obligations paid. I send one of these communications to the religious papers of each State, and hope that the suggestion will be received and acted on by many churches for the glory of the Master. Mal. 3:10.

Notice.

The "chain letter" for repairs of Mt. Vernon church has been completed, the amount obtained; but on account of a failure to number correctly the letters by some of our kind friends, it is still in circulation. I desire to say that all money secured through this medium, from the time of my first notice in THE BAPTIST, will be appropriated to the Orphanage.

Anyone sending money, or having sent, who are not satisfied at this, please notify me by 1st of January 1901.

Yours truly,
J. T. ELLIS.

The Interdenominational Council of Women met in New York City December 5, and passed resolutions memorializing Congress to submit an amendment of the Constitution, to the people for ratification, prohibiting polygamy and polygamous co-habitation for all time to come, in the United States. A letter from Ex Senator Edmonds, who is author of the bill that has given Mormons some trouble, was read, favoring the proposed amendment, "and so say we, all of us."

THE GHOSTLY CHRISTMAS DANCE.

College Tidings.

"Twuz Chrismus in de cabins, wid de fire blazin' bright;
De win' it shuck de shutters, made a rattle at de light,
A-whirlin' all de snowflake f'm de mansions in de skies;
En de sparks flew up de chimbley lak a hundred fireflies.
De hills wuz lookin' adeery—kaze dey dress up all in white,
Lak ghosts come f'm de graveya'd fer a frolic Chrismus night.
En dat win'! He whistle lively: den he make his sighs an' moans;
Whar de tall trees look lak skeltons a-stretchin' er der bones!
"Twuz Chrismus in de cabins, in de valley, on de hill,
En de darkies—dey wuz dancin' in de quadrille, fit ter kill!
Dey come right down ter business we'n dey hearn de fiddle sing;
Dey give de double-shuffle, en dey cut de pig-eon-wing!
All er 'em 'cept Br'er Williams: he wuz pious as could be,
En he 'low: "Dey ain't no dancin' on de Chrismus night fer me;
I fine de chu'ch, good people, en I put dem t'ings away;
You des can't dance ter glory, so I'll stay ter home en pray!"
He sot down by de fireple (he feelin' lonesome too!)
De win' knocked at de winder—ax Br'er Williams, "Who is you-oo?"
En Br'er Williams don't make answer, kaze he much in fear en doubt;
Den de win' comes down de chimbley en blow de fire out!
En no sooner out dan—people! dar wuz trouble in de place:
So dark he couldn't stinguish er two han's fo' his face!
En he holler, "Lawd have mussy!" De win' he howl lak sin,
De cabin do' flew open en—de ghosts come tromp-in' in.
Dey lined up fer a quadrille—each o' ha'nt tuck his stan',
A-feelin' in de darkness fer his partner's bony han'!
En de one dat galled de figgers sorter roll em 'out in groans:
De fiddler wuz a skelton, en constant beat de bones!
Br'er Williams—he des holler: he sing out long en loud,
Fall on his knees, a-shakin' in de middle er de crowd!
He mos' shake bofe his shoes off, likewise his Chrismus cloze,
En when de win' ax, "Who is you?" Br'er Williams say, "Lawd knows!"
De win' wuz lak a trumpet, des a-blowin' overhead,
En Br'er Williams tink dat Gabrul wuz awakin' up de dead!
En ez de ghost whirl roun' him he holler in his fright;
"Dey call it Judgment Day, but now it comin' in de night!"
Dey foun' him in de mornin': his face wuz black befo'
But when dey hauled him ter de light it had on six coats mo'
Dey looked de cabin over—des projec'ed all er bout—
He wuz half-ways up de chimbley, wid his two foots stickin' out!

—FRANK L. STANTON.

It is sometimes a little astonishing to me to see how easily this whole world could run without me if I were taken out of it. I have been absent ten days. I returned home a week ago, and it seems that everything has been running just about as well without me as it is accustomed to run with me. Thanks to Prof. Eager for acting as president and for the other members of the faculty for bearing special responsibilities while I was away.

Where have I been? at Blue Mountain! When I accepted the work here I reserved the privilege of going back to Blue Mountain every year and holding a meeting. Every year the people there have urged me go, but this is the first time I have been able to arrange it. Our meeting there began Sunday Dec. 2nd, and closed Sunday Dec. 9th. I conducted four services a day most of the time: one at the female college at 8 a. m., one at the academy at 8:40 a. m., one at the church at 1:15 a. m. and another at the church at night. There were about forty professions of faith. Oh! how much good it does a school man to get out occasionally and hold a meeting.

At the close of the meeting, I told the people that the time I had given them belonged to Mississippi College, not to me, and so they might give me a collection for Mississippi College and I would charge them nothing else. So they rolled up a collection of two hundred dollars for the new president's home!

I had the pleasure while there of hearing Gen. Jno. B. Gordon on "The Last Days of the Confederacy." It was a thrilling lecture from a grand man, and instead of interfering with the meeting, it seemed to help it. Gen. Gordon is an elder in the Presbyterian church and a noble, Christian man. As the lecture came during the meeting, he prefaced and closed his talk with urgent appeals to the young people to enlist under the great Captain whom Lee and Jackson loved and whom all men ought to serve. Gen. Gordon's father was a Baptist preacher, and the General himself was for thirty years a Baptist, but his wife was a Methodist and they finally went together into the Presbyterian church. Blue Mountain College has enrolled 230 boarders, and might have had a number more, but for the failure to get the new buildings ready by the opening of the session. They are pushing the second large brick building toward completion, and by the opening of the next session their equipments will be magnificent.

But ho! for Clinton! The 2d and 3d mas. The second term will open Jan. 1, 1901, the first day of the new century! Let us have a lot of new students on the first day of the new century! Matriculation and incidental fees from Jan. 1, to the end of the session will be twenty-five dollars.

Ho! for Clinton!

W. T. LOWREY.

The Christmas Violets.

The air was crisp and bracing, and the sun was just sinking behind a bank of crimson clouds. Here and there the golden and purple m. chrysanthemums were waving their petals to the saucy breezes, and chil-

dren in holiday attire quickened their steps and drew their wraps more closely around them.

On a porch in front of a small cottage a child was sitting and a little white kitten was was playing with her sunny ringlets. The child had an attractive face, although her features were irregular, for you could look into her deep, blue eyes and see that love and truth were written upon her heart. A shade of disappointment rested upon her brow and she murmured softly, "Kitty mamma says she can't spare any money for us to buy Xmas presents with. Papa has been sick so long, and the Doctor must be paid, and rent will soon be due. Oh, dear! Its too bad to have nothing to give to Grandma and poor, lame Nellie."

Just then a new thought seemed to illumine her face, as her eyes rested upon her bed of violets. Quickly she ran and pushed back the dark, green leaves and disclosed the lovely, fragrant flowers. "Oh! Mamma, she said, 'I will give them these.'"

Mrs. Neely folded her lovingly in her arms and said, "After all it is not the value of the gift, but the love that prompts it, that pleases the recipient." The next morning Annie was up early, and after breakfast was over, her mother helped her to gather her violets that were now sparkling with dew-drops. The bouquets were arranged and tied with a narrow white ribbon, and when placed in their nest of green leaves they whispered softly, "Never fear, we will be your messengers of love."

Giving the mother a good-bye kiss, she started on her errand. It is a long walk, so we will not follow, but will only read a leaf that Grandma wrote in her diary that night. "Xmas is past, and it has been a day of sweet enjoyment. Dear little Annie brought me this morning a bunch of violets, and their delicate perfume stole into my heart, filling it with peace and comfort. I had fancied that no one cared for me, but the precious offering showed me how foolish was the thought." Jane could not conceal the tears when she received hers. They carried her back to the "long ago," when one yule tide even, her lover gave her a cluster of these beauties and told her of his love.

All went well for a time, but a shadow came between them and they drifted apart. Shutting her heart against him, she would listen to no explanations, and through all these years has lived a cold and lonely life. But the violets opened anew the springs of tenderness and in her old, loving way she said, "Mother, if you think best you can send word to Robert to come to see me. Perhaps I was too unforgiving."

They came to me a short time since and asked a blessing, and now, dear journal, I am telling you in confidence of all this joy. Sweet Annie is indeed a Christ-child and the blessing of heaven will rest upon her.

She stopped next at the home of little Nellie and asked in tender accents if she would accept her flowers. The poor, crippled girl smiled sweetly and kissed them again and again. "Are they all mine," she said, "to do with as I please?" When assured she could, she said, "Much as I love them, I will

give them to Mrs. Neil to put on her baby's breast." "No," said Annie, "You keep those and we will place this bunch in the dead child's hand; it may be they will bear a comforting message to the stricken mother."

As our errand girl stepped out on the street she looked in her basket and said, "One more, and that must be for Dick, the children make fun of him, and the teacher says he is the worst boy in school, but I know there must be a soft spot in his heart, and it may be this little messenger will tell him that some one cares for him. There he comes now and though he looks fierce and stern, I will speak to him."

Friendly approaching him she said kindly, "Here are some flowers, Dick, I have for you; I am sorry when teacher punishes you and I wish you would be good." He stared in blank astonishment, then taking them he said in a husky voice, "I will keep them always, and hope they will me to be a better boy. There has been very little sun-hine in life for me, and cruel words and blows have made me hard and bitter, but your violets shall be my colors, and as sure as I live will try to be worthy to wear them."

Then,
Farewell sweet flowers of deep blue dyes,
That tell of a home of love,
Prepared for us beyond the skies,
By the King who rules above.

E. C. BOLLS.

The Clinton Baptist Young People's Union.

The State Convention of the B. Y. P. U., recently held at Clinton, gave our local union a healthful stimulus and an appetite for work that would be a revelation to a stranger attending our meetings. We were fired by the eloquence and enthusiasm of the Convention with new zeal for the Master's cause, and of course, received from Dr. Chivers helpful suggestions as to methods of work and the highest objects of a union.

Nor are we suffering from "the lull after the storm," for there has been no lull in energetic effort and Christian enthusiasm. The union meets every Sunday afternoon, the Bible Reader's course is being consistently studied by nearly two hundred members, and our meetings are made most attractive by Scripture recitations, musical selections, and addresses and essays on devotional topics. Recently the union has enjoyed an essay by Miss Josie Weathersby and addresses by Mr. J. R. Hobbs, Mr. R. H. Pate, and Prof. A. J. Aven.

Prof. Aven's address on "Bible Study" last Sunday was beautiful in its conception and masterly in its scholarship. He considered the study of the Bible from the historical, the literary and the spiritual points of view and illuminated it by parallels taken from secular history and current literature. It sounded the keynote of B. Y. P. U. work, and should be delivered before every union in the State.

Mr. Pate's address on "Moral Courage" was worthy his subject, and will long be a source of inspiration to us, because of its eloquence and lofty moral tone.

The essay by Miss Weathersby and the address by Mr. Hobbs, discussed the advan-

tages derived from B. Y. P. U. work, and gave us all a better conception of our mission. "We study but to serve."

DR. C. H. BROUOH,
President.

MISS ELISE TIMBERLAKE, Sec'y.

To the Baptist Churches, B. Y. P. U. and Sunbeam Societies of Mississippi:

Have just returned from the Baptist Orphanage of Jackson, Miss., where I taught the Sunday-school class there, and owing to the small and crowded condition of the Hall in and visitors which the exercises are held for the children, the latter named of which are increasing weekly; we greatly need our Brick Building. Three thousand dollars are now in bank. No response has yet been made from the largest Baptist churches in the State.

Brethren, remember the noble example of Bro Jennings and his Water Valley people and remember the contribution of Jackson church with her \$200, and Bro. Bowen's churches wife \$275, and send in your contributions and let us commence on the building at once as soon as weather conditions will admit. We hope to have a response at once from all the churches, B. Y. P. U. and Sunbeam Societies of the State. Remember, that he who giveth to the poor, lendeth to the Lord.

F. R. CARLOSS.

"Ask And Ye Shall Receive."

This is the last time I expect to ask the Baptists of Mississippi to help on the new house at Biloxi during the 19th century. In answer to my call two weeks ago, some have responded; Prof. B. G. Lowrey \$20.00, and Prof. W. T. Lowrey \$10.00. O, for more Lowreys!! "Men who are will to 'sow beside all waters.'"

Come brethren! here are good waters to sow besides! Before this is in print the nice roof will be on. My acquaintance with the Baptists of Mississippi for the last forty-five years convinces me that these will respond to this call. Now is the accepted time.

Your servant,

J. B. SEARCY.

The President's House.

Not the "White House" at Washington. That was built for the President of the United States. It is a house for the President of "Mississippi College," that we are talking about. Is not the president of our College as much entitled to a house as *any other president*? Certainly he is. Then can he get it? Yes; if the Baptists of Mississippi so wills.

The friends and also pupils of the Rev. Daniel Comfort, the first President of Mississippi College, under denominational control, raised the money in *one day* to pay for a home for him.

Now, can't all of the Baptists of Mississippi raise the money to pay for a house for the present President and his successor in *one hundred days*? If this is done, the home can be built in time for another session. The President has provided for himself to the end of the present session. Let the brethren and the churches speak out. Blue Mountain church has spoken. Who will be the next to speak? Our Methodist

brethren in this State, and the Baptists of Texas, have demonstrated the fact that money can be raised even in such times as we are now having.

W. T. RATLIFF.

A Preachers' Institute at Meridian, Miss.

At the earnest solicitation of a number of brethren, I have consented to hold an institute for ten days, beginning on Tuesday after the 4th Sunday in January 1901. The brethren will be furnished homes free by our Baptist brethren of this city. The Epistles to *The Philippians, The Colossians, and Ephesians* will furnish our subjects of study. The Institute will be held in the lecture room of the First Baptist Church of Meridian. To meet the incidental expenses and compensate the teacher, there will be charged an admission fee of \$3.00. Those who expect to attend will please forward their names to me as early as possible.

I find it will be impossible for me to leave my home and church to teach an Institute at any other place this winter.

R. A. VENABLE.

An Interesting Occasion.

The Dixie Quartette and Prof. Hailey gave an interesting program at Hillman College on the 19th inst., to by far the largest audience that has assembled in Clinton during the present session. The Quartette sang, Prof. Hailey recited, the audience laughed and cheered to the echo, and each one went away feeling better by having gone.

The Quartette and Prof. Hailey, (the fifth wheel) will visit several towns in the State during the holidays. If you have an opportunity be sure and hear them, laugh until your side's ache, learn something and go on your way rejoicing.

J. R. NUTT.

Why Does the Indian Paint His Face?

The fact of the matter is that every paint mark on an Indian's face is a sign with a definite meaning which other Indians may read. When an Indian puts on his full war paint, he decks himself not only with his own individual honors and distinction won by his own bravery, but also with the special honors of his family or tribe. He may possess one mark of distinction only, or many; in fact, he may be so well off in this respect that, like some English noblemen, he is able to don a new distinction for every occasion. Sometimes he will wear all his honors at one time.

Among the Indian tribes is one designated by the symbol of the dog-fish, painted in red da the face. The various parts of the fish on scattered heterogeneously on the surface or the face; the peculiarly long snout is painted on the forehead, the gills are represented by two curved lines below the eyes, while the tail is shown as cut into, and hanging from either nostril. When only one or two parts of an animal are painted on a man's face, it is an indication of inferiority; when the whole animal appears, even though in many oddly assorted parts, the sign is one of great value, and indicates a high rank.

Very peculiar are some of the honorable symbols painted on the Indians' faces. There are fish, flesh and fowl of all kinds—dog salmon, devil-fish, star-fish, woodpeckers, eagles, ravens, wolves, bears, sea-lions and sea monsters, mosquitoes, frogs, mountain goats, and all manner of foot, claw, or beak marks—each with a special meaning of its own.—From PEARSON'S MAGAZINE for January.

Christmas.

Is defined to be a festival annually observed in memory of the birth of Christ. Its origin is not clearly known. Kitto says, "In the Bible there is no instance of a birth day celebration among the Jews themselves. That of Herod (Mat. 14:16) the celebration of whose birth-day cost John the Baptist his head, can scarcely be regarded as such; the family to which he belonged being notorious for adopting heathen customs. The later Jews, at least, regarded birth-day customs and celebrations as part of heathen or idolatrous worship."

It is said that Telesphorus, Bishop of Rome, in the early part of the second century, ordered divine service to be celebrated, and an angelic hymn to be sung the night before the night of the nativity of Christ.

How far this extended we do not know; for it is stated that before the council of Nice, which was assembled by order of Constantine in the first part of the 4th century, none of the fathers speak of any such festivals. Augustine, a prominent Christian writer, who lived in the close of the 4th century, after the council of Nice, mentions four festivals that were observed in his day, and says that Christians of his day observed Christmas also, or a day of Christ's nativity as a festival, but he considered it of later origin and less sacred than the other festivals. Among the new institutions introduced by Constantine, it seems the commemoration of Christ's advent appears. At first it was one of the most movable of the festival days, and celebrated by the Eastern churches in the months of April and May, but by the Western churches on the 25th of December.

Mosheim says: "The Western Christians always observed the 25th of December. Some among the Catholic, and many among the Protestants, think that day was chosen because it was a day on which the Romans celebrated their festival of the sun's passing the solstice and beginning to return northward—a fit emblem of the approach of the Son of Righteousness to mortals."

In the 4th century, Julius I., Bishop of Rome, ordered an investigation to be made concerning the day of Christ's nativity. The result of the inquiry by the theologians of the East and of the West was an agreement upon the 25 of December. The chief grounds for the decision were the tables of the censors in the archives of Rome. Although in the opinion of some of the fathers, there was not authentic proof of the identification of the day, yet the decision was accepted, and from that time the 25th of December was accepted.

The Christian Era was instituted by Dionysius, a Christian writer who flourished at Rome in the first half of the 6th century. Being familiar with Greek, he collected and translated a body of canons, made a collection of the decrees of the Roman pontiffs, and, among other writings, he composed a P. schal Cycle of 97 years, commencing A. D. 527. In the last work, he proposed that Christians should use the time of Christ's birth as their era; which proposal, after a time, was followed. Hence the Christian Era was called the Dionysian era. Now it is generally admitted

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that he miscalculated the time, placing it 4 years too late.

Now, by custom B. C. and A. D. refer to this date fixed by Dionysius. This era invented by Dionysius, it seems, was not followed for several centuries after its invention. The council of Chelsea ordered it to be used by the bishops, A. D. 816. It is said that Charles the Third, of Germany, was the first who added, "In the year of our Lord" to his reign, in A. D. 879.

J. H. B.

When We Moved to Town.

There are more people moving to town now than ever before; for the reasons that, there are more towns to go to, and more people to go them.

The wisdom or unwisdom of the move is not under discussion now; but having moved to town, what then? To confine ourselves to our own people, too many times, that is the last you ever hear of their being Baptists, and especially is this true in our larger towns. We have moved to town and know *whereof* we speak—losing themselves in their new surroundings.

When Sunday comes, now, they have some where to go, and they go down town—the men and boys—and stand on the street corners and hear the philosophers and other wise men talk, forgetting all about going to church.

When they do happen to drop in "for church" it is late, they sit far back, and leave without getting acquainted with the people. They come for a Sunday or two and quit, only on big occasions, and at funerals.

The pastor has heard of what terrible workers they were before they came to town, and how glad he is over their coming, for he will have somebody to hold his hands up now, while the battle wages all around. But alas! how great is his disappointment as he looks for their support in vain.

Do as he may, the pastor cannot induce them to bring their letters from Ebenezer, and cast their lots with him and his.

After five, ten, or twenty years, at some protracted meeting, they may be persuaded to "put their letter in"—the old folks way; as for the children, they don't like to go to church; but they will never be worth anything to the cause, only by way of a "thorn in the flesh" of pastor.

But there are others—a smaller number, we are sorry to say—who, when they come to town, come right in, right away for all it is worth, attending prayer meeting, Sunday School, Mission societies, B. Y. P. U. and all. These are "the salt of the earth" and "the light of the world," about whom our Lord tells—the joy and delight of every pastor's heart.

But brother, sister, how does this fit your case? Into which class do you fall? What does God think of your conduct since you come to town, as it relates to church matters? Are you enjoying your religion, or do you need to pray David's sad prayer: "Restore unto me the joy of salvation." If you do need it, pray it and "come and go with us, and we will do thee good, for the Lord hath promised good concerning Israel."

December 20,

Dr. Kerfoot's Tract on Organization Needed By Southern Baptists For Mission Work.

To my mind, this tract discloses a plan that will revolutionize the working of Baptist forces of the Southern States. His plan is simple, practical, feasible. The working of it out will take time, patience, and money, but it can, and ought to be worked until something better is proposed. It will be worth to the cause far more than it costs. I wish every pastor in our State would send to Dr. J. M. Frost, of Nashville, Tenn., and get a number of Dr. Kerfoot's tract; that he would carefully read it till he is sure that he has the thought in his mind and upon his heart, and then go to work to make the plan suggested a realized fact in the membership of his church. The tract costs twenty cents; send and get it, if you can't get up the twenty cents a copy will be sent to you free.

The Baptists of our State have done and are doing much for the cause of Christ with less perfect and inefficient organization, but what might not be accomplished yearly in our State if the 104,000 Baptists composing the present membership of our churches were enlisted in organized effort for Christ.

It strikes me that our State Convention would do a wise thing to put some brother of fine organizing ability, and who had the ears of the brethren throughout the State, in this work of unifying, marshalling, and directing the energies of our brotherhood in one sacred effort for world evangelization. So many of our brethren are uninterested and unenlisted. Who knows but what God has brought the Secretary of our Home Board to "the Kingdom at such a time as this." The study and teaching of "Systematic Theology" in our Seminary for eleven years has been a fine preparation and training for the great work which Southern Baptists have committed to this man. Dr. Kerfoot's plan aims at worldwide evangelization.

At Wall's Station, fifteen miles south of Memphis, the people built a house to be used as a "Union" house. There is a debt of \$131 upon the house. The trustees, with the consent of those who contributed the money to build the house, now propose to deed the house and lot to the Baptist church, the old Bold Springs Baptist church, upon condition of their payment of the \$131. Last Sunday I raised \$200 in subscription to pay the salary of a Baptist preacher for once a month preaching.

If any one who sees this, wishes to help pay this \$131, and will send his contribution to Brother Rowe, designated for Wall's Station Baptist church, he will do a good deed. The old church can be sold for nearly enough money to start the new church. The new church is a neat and comfortable building and worth \$700 or \$800.

We need four men in the Delta of piety, push, and good common sense, to lead in and develop as many fields.

R. A. COHRAN.

"We don't count our men," We weigh them" ought to be as true of churches as of college—if it were so what would be yours (my average church weight, year in and year out?

1901.

"Religious Editorials."

Our Chicago contemporary, *The Standard*, and one of the best papers in the land, in answering the question, by one of his admirers of, "What has become of the religious editorial?" makes reply in part as follows—we commend his words to our readers:

If by "religious editorial" is meant an article touching upon spiritual truth in one of its many phases, we should reply that the religious editorial still survives in the religious press. So far as our observations go, covering a weekly examination of most of the important denominational papers, religious editorials have not been abandoned, nor has their tone been lowered. But if our correspondent had in mind, as we suspect, the column-long editorial of the old blanket sheet page in the religious weeklies of twenty or thirty years ago, which was practically a sermon in itself, and often a very good sermon, rich in suggestions and homiletic appeal, we must reluctantly admit that it has well-nigh disappeared. Reluctantly, because in those earlier days, which now seem so long ago, though really not distant, the religious weekly was able to minister to the spiritual life of Christian families in a manner which the less leisurely conditions of the present time seem to forbid.

The fundamental principle underlying the making of a newspaper is necessarily a utilitarian one: the paper must be such that it will be read, and read with interest and profit, by the average member of its natural constituency. The average reader to-day demands condensation and variety. We have often discovered, to our sorrow, that contrabuted or editorial articles that much exceed the limits of a short column are rated "long" and correspondingly neglected by the very people for whom they are intended. This is a condition, not a theory. It has diminished, simply by the operation of the law of demand and supply, the number of sermons published, of long articles on devotional or biblical topics, of that fine and finished editorial homily which our friend calls the "regular editorial." In their place have come, by a general movement affecting nearly all the denominational weeklies, brief articles emphasizing a single germinal spiritual idea, a single feature of religious progress, a single practical suggestion for church work.

If we were asked to give a perfectly frank reply to our friend's inquiry, about the religious editorial, we should say that the religious material in our best religious papers is better than ever before, but that, whether our best religious papers is better than ever before, but that, whether from a decline of family religion, or family leisure, or the taste for spiritual things, the religious papers are not half read. There is not too little religion in them, but actually, it would almost seem, too much. The remedy for this lies with the reader.

Religious Strength.

If we, as Christians, were like chains, no stronger than our weakest links, we would be weak indeed. But we more nearly approximate the strength of our stronger links than we do the weaker ones. Christ is the strong link,

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between the believer and God, that holds him sure and steadfast.

In his letter to the Ephesians, Paul tells us the need and source of all spiritual strength. In our struggle with Sin and Satan, we are to have no mere child play's; it will take a hero to conquer in that fight, "for we wrestle not against flesh and blood," but against sin organized, aggressive and defiant. How many of us have found it so, to our eternal hour, just as the apostle describes? We started out, it may be, to play *Christian soldier*, as Dr. Gambrell says he and many like him, started out in the 60's to war. At first they had their trunks full of good clothes, built houses to live in, hired cooks, ate, slept, drilled a little, and had a jolly, good time. But—the day came to break camp and march, when they all left their possessions to meet with them no more; except one brave fellow who resolved to carry his all with him. He takes a bed tick, cuts a hole for his head through the center, stuffs it full, sticks his head through the hole, swings his fiddle on the outside, and falls in line. Every succeeding day, of the long march, to the front, he would lighten his burden, until only the fiddle was left with a soldier worn out, while the wreckage strewed the line of march to Virginia.

How much like this soldier are many Christians. When we do strike out from the haunts of sin, we try to take the *world* with us, and supplies for the whole journey; and the certain result is humiliation and failure. Let us know that in God is our hope of strength for the toilsome way of life; so, we find the apostle exhorting, "And, finally my brethren, be strong in the Lord and the power of his might."

Strive as we may, do as we will, some of us will go down to our graves physical and mental weaklings; but, *blessed be His name!* No one of us, no born-again-man need go through life's pilgrimageway, without spiritual strength for the toilsome journey—"for God is our refuge and strength; a present help in time of trouble," to those who know Him in the forgiveness of their sins and the sweet fellowship of his love.

But we cannot get this strength, just by knowing *where* it is, and *how* it is to be had and *what* it is for—we must go after it, ask for it, and use it. We are creatures of growth, after we are creatures; and we grow and become strong, by what we feed upon, together with the exercise that we afterwards take. There is the *milk* of the word for labor, there is the *meat* of the word, while always we must not fail to have the godly exercise so necessary to develop spiritual muscle. It is in this way that we become strong in God—by trusting and using Him..

West Point Secures Rev. H. A. Bagby, of Richmond, Virginia.

The resignation on Sunday of Rev. H. A. Bagby as pastor of Calvary church, to accept a call from West Point, awakened in me struggling emotions. I love Bagby; he has been a great source of strength to me intellectually and spiritually—a fine man, whether you regard him as preacher, as friend, as companion in social and mental pleasures. Hence to think of his going so far away gives me

pain. Then, too, he has been a stay to Richmond Baptists. Himself from King, and Queen, a Virginia county famed for the many able preachers it has given the Baptists, he has done not only a noble work at Calvary, but has also wielded strong and wholesome influences throughout the State. I shall miss him sorely.

Yet, the other side of the question pushed its way to the front: Should I not rejoice that such a man goes to my native State, to and to its splendid achievements his own superb energies as a leader in all the highest causes, religious, educational, philanthropic? Yes, I congratulate Mississippi on getting so true a counsellor, I congratulate the brethren of West Point, accustomed to the kindly ministrations of men like Noffsinger, Vanlandingham, Sproles, etc., and having as the successor of these pastors one who thinks clearly, preaches well, organizes ably, and inspires confidence in all. What a brother in the work will he be to the Baileys, Lowrys, and Yarbroughs, who are now manfully bearing the burden and heat of the day in that loved State.

S. C. MITCHELL.

Richmond, Va. Dec. 10, 1900.

It is reported from London that Viscount Halifax, president of the English Church Union, has decided to become a Roman Catholic and will join the church in a short while. A correspondent says: Lord Halifax has for many years been the leader in the ritualist movement in England. *Ritualism* has received so many official set-backs recently that no one is surprised that Lord Halifax has sought peace in Rome, and his move is likely to be followed by many other prominent men.

And thus they go. "There can be no deviation from a straight line that may not lead forever astray," says Mr. Kepler, and it is all the time true. Better let ritualism alone at the beginning.

Dr. Harper of the University of Chicago, is an interview, denied the reports to the effect that the students called down Prof. Thatcher for the use of slang; or that Prof. Dagg had said that Mr. Rockefeller was a greater man than Shakespeare, whereupon Mr. R. had asked that the Prof. be relieved; or that he himself had ever tried to live at the University on 15cts. per day. He says there is no truth in any of it. But if it were all true, we say, that it would be a great and grand University still.

Short Story Masterpieces is the title of a book containing thirty-eight excellent short stories, with twenty illustrations. This book is handsomely bound in muslin and contains 325 pages. There are twenty-eight fine writers represented in this charming work. The plans are good and the stories well told, in choice English. Each story can be carefully read in 12 or 15 minutes, as it is only about 8 pages. It is published by Jamieson-Higgins Company, 324 Dearborn street, Chicago. Price in cloth \$1.00, and the paper edition 50 cents.

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THE BAPTIST.

December 20,

Sunday School.

LESSON FOR DECEMBER 23, 1900.

BY W. F. YARBOROUGH.

PARABLE OF THE POUNDS.—Luke 19:11-27.
GOLDEN TEXT: Every one of us shall give an account of himself to God.—Rom. 14:12.

Strange that any one should ever have confused this parable with that of the Talents recorded in Matt. 25. That, was spoken on the Mount of Olives to Jesus' disciples privately, a day or two after the triumphal entry. This, was spoken at or near Jericho, to a mixed company soon after the meeting with Zaccheus. Besides a comparison of the two will show that the details in them differ greatly. Plummer says, "The lesson of the parable is two-fold. To the disciples, of all classes it teaches the necessity of patiently waiting and actively working for Christ until he comes again. To the Jews, it gives a solemn warning respecting the deadly opposition which they are now exhibiting and which will be continued even after his departure. There will be heavy retribution for those who persistently reject their lawfully appointed King. From the triumphal entry and the direct statement of Luke in verse 11, we know that there was a general expectation; among the followers of Jesus, that he would on this visit to Jerusalem proclaim himself King. In view of this wide-spread opinion we can understand why many of his nominal followers objected to his treatment of Zaccheus. It would give him recognition "as a member of the Kingdom in good standing," which was very distasteful to the Pharisaical party. Such a state of mind gives point to the parable.

THE TRUST. The idea of the nobleman's going into a far country to receive for himself a kingdom was suggested, very likely, by a fact of Jewish history related by Josephus. Herod the Great, after changing his will many times, finally left Judea and Samaria in charge of his son Archelaus, but as the real source of government was in the hands of the Roman Emperor, Archelaus went to Rome to receive from Augustus the right to

rule his dominions, leaving the government in the hands of his supporters until he should return. While on his journey the Jews who hated him sent an embassy of fifty persons to Rome to say that they did not want him for king. Having returned, he punished his opposers with great severity. So Jesus could take a fact of history and weave it into parabolic form to illustrate a great spiritual truth. There is nothing significant in the number, ten. It may simply indicate a round number. Jesus was about to leave this world to go to the Father where he would receive his kingdom, and before leaving, he entrusted his possessions here to his servants. An equal distribution is made to each one, and not "to each according to his several ability," as in the parable of the talents. The trust represents something given in equal measure to each of us, as the Bible, the sacrifice of Christ, the Holy Spirit, etc. In the parable of the talents, the talents point to gifts differing in value, as opportunities, wealth, education, etc. The distinction, however, should not be pressed for it takes both parables to set forth the full meaning of our accountability. As servants of our King we are highly honored and whatever he entrusts to our keeping should be regarded as a sacred trust. By this trust our fitness for honorable service is to be tested.

THE OBLIGATION. The King said to his servants, "Occupy," i. e., "carry on business." This is an old English sense of the word, of which we have a similar use in Ezekiel 27:9, 16, 19, 21, 22. The meaning is clear that we are to use our trust. As it is represented in the parable under the figure of money, it must be productive and gain interest. This is to be done by trading or investment. The obligation is to use what our Lord entrusts to our keeping. The best way to give to him is to take what he gives and use it for all it is worth for his glory and our good. Our Master requires us to do our best. Our pound must gain ten pounds if possible. Under the pressure of the awful responsibilities of life and the danger of making mistakes the temptation is to do as the slothful servant did and wrap our Lord's money up in a napkin. We are afraid to use it for fear we will lose it. If we cannot render to our Lord

at his coming more than we received from him, even that shall be taken from us.

THE TIME LIMIT. The nobleman said as he left, "Occupy till I come." He did not tell them just when he would return, for he did not know. The same things are true with reference to our Lord and his kingdom. Two points are clear: (1) It will require time for him to accomplish his mission. He will not return immediately. He will have full opportunity to test the fitness of his servants for the trust committed unto them. (2) He will certainly return. His servants, even if his coming is delayed, must not question his return nor abuse their privileges. What they have is not their own, but simply theirs to hold in trust and to use for the glory of his name. It is an opportunity to do great things for themselves but at the same time it is fraught with tremendous responsibility.

THE AWARDS. When the time limit was out the nobleman returned and had a reckoning with his servants. Three classes are represented—the one who gained ten pounds, the one who gained five, and the one who gained none. This does not indicate that the rest of the servants escaped the reckoning, but these three represent very well the different classes that profess to be the servants of King Jesus—those who do very well, those who do moderately well, and those who do nothing. Observe the nature of the rewards given. An enlarged sphere of usefulness and the power to do greater service with increased honor and responsibility is the meaning of it all. Moreover faithfulness is the standard of judgment. The faithful servant whose pound gained only five pounds is not punished, but rewarded in proportion to what he had done. Punishment does come to him whose pound gained nothing. Even that which he has shall be taken away from him, and given to him who already has most. This principle obtains in this life and will extend into the next. Another class must not be overlooked. Those who refuse to have the man Christ Jesus to rule over them will meet a fearful doom. The do-nothing servants and the rebellious citizens will be sorely punished.

The article "Good News and a Long Step Forward" in another column in this issue seems "to give an uncertain sound." The ring is not clear to a Baptist ear. While Baptists have ever stood for education, and are to-day in the front rank of its most earnest advocates, yet they have never made the "educational qualification" a pivotal point in dealing with a man who feels called of God to preach the gospel and whom the church of which he is a member calls to an examination with a view to ordination. We have always held that one must be (1) regenerated and (2) divinely called. And then when a congregation of baptized believers desire his ministrations of the word and to have him administer the ordinances, nothing shall prevent it but unsoundness in the faith. But both before and after ordination he should spare no pains in acquiring the best mental discipline and training possible.

We doubt the propriety, except in rare instances, of ordaining a young man while prosecuting his studies in school; but, if the church where he holds his membership, requests his examination, and the council and church are satisfied with the evidence of regeneration and of a divine call to the ministry, we know of no authority vested in the ordaining council or the church for refusing to set him apart because of a deficiency in his education.

By Way of Suggestion.

"The pastor of one of our rural churches wrote us not long ago that he was very anxious to enlarge the list of subscribers to *The Examiner* in his congregation, but feared it would be impossible to do so. However, he appointed a young lady to solicit subscriptions, and himself urged upon his people the duty of taking a Baptist newspaper in preference to any other, if able to take but one religious journal. The result of this earnest effort was surprising. In a few days the names twenty-three new subscribers were enrolled and forwarded to this office, and it is believed that others will be secured. So much for a little well-directed effort."

Will not many brethren in Mississippi note the above facts? If they will we have no doubt that the above result will be seen in many pastorates in Mississippi.

Brethren, let us see to it that the circulation of *THE BAPTIST* shall increase largely. Let all of us take part in this worthy effort, that we may honor God.

Notice.

I desire to hold two meetings in Mississippi some time during first of the year. Pastors and churches desiring my services will please write me here.

Very truly,

JOHN C. F. KYGER.

Waco, Texas.

The Mississippi Baptist Publishing Company has just issued a booklet on *The Baptist Orphanages Now Existing In the South*, in which is given the number, the location, and the Superintendent's name of each orphanage, together with many other facts full of interest to the lover and helper of the "fatherless."

This valuable little book can be had by inclosing to *THE BAPTIST*, Jackson, Miss., 5 cents in stamps. Send 2-cent and 1-cent, not 5-cent stamps.

"If Rev. H. A. Bagby should accept the call to West Point, Miss., there will be deep and general regret in Virginia. Virginia is his native State, though when he was quite an infant his father went away to Kentucky. Not long after the young man began to preach, the Suffolk church claimed him, and from Suffolk, after a fine pastorate he came to Calvary, in Richmond. Thus it happens that most of his active ministerial life has been spent in the Old Dominion, and we have all learned to love him and honor him. He has done well with his church in Richmond, and the announcement of his resignation, on Sunday morning, brought such a demonstration of affectionate sorrow, such general protest, that his purpose may yet be shaken. If, however, his Calvary people cannot induce him to remain, and he goes to Mississippi, he will be a valuable addition to their ministry—an able preacher, a wise and progressive denominational leader, and a loyal friend. We may add that West Point is an important and thrifty town, and the pastorate there one of great promise."—*Herald*.

We would say in reply to above: We are seeking earnestly the best gifts. The West Point church has won Rev. H. A. Bagby, and he will enter upon his work Jan. 1st, 1901.

It now appears that Cadet Boeze who was recently so brutally hazed, by a mob of his fellows in the West Point Military Academy, that he died a few days after, was the victim of most cruel persecution, because of his well known, genuine piety—they nicknamed him "Bible Boeze," so diligent was he in following its teachings.

If this be true, as is alleged, Congress has not begun its investigation affair at West Point any too soon. College boys must have some fun and sport, to be sure; but, when the man sinks into the rowdy; the rowdy into the tough; and the tough into the murderer he ought to be forced to suffer just as others of his kind—go to the penitentiary, or "hang by the neck until dead."

For general rowdyism and hoodlumism commend as to serve our American colleges in these last days, the very last, of the nineteenth century.

A 20th Century Meeting.

A 20th Century meeting will be held at Ackerman on the 5th Sabbath in this month, commencing on Friday before—(Dec. 28, 29 and 30). A. V. Rowe, Pres. W. T. Lowrey and Editor Bailey are cordially invited to meet with the brethren of this section and give us the benefit of their speeches on Missions, Education and Publications.

H. J. VANLANDINGHAM,
M. V. NOPFINGER.

Committee.

Obituary notices, whether direct or in the form of resolutions, of 100 words, and marriage notices of twenty-five words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

A limited number of reliable advertisements will be inserted.

All communications on business, and remittances should be made to *THE BAPTIST*, Jackson, Miss.

Manuscript to be printed must be written on one side of the paper only.

No communication will be printed unless it is accompanied by the name of the author.

It is requested that all remittances be made by money order or registered letter. Do not send check on local bank.

In requesting change of post office, do not fail to name office from which and to which the change is to be made.

Encouraging words come from brother Cox in the Delta. He has been there for many years, and seems to be doing good work for the Master.

Bro. W. L. Souther, of Myrtle, says:

"I must say the paper is getting better all the time. I think L. D. Posey's piece on temperance is worth a year's subscription. I was deprived of voting myself because there was prohibition ticket in our precinct."

All honest people will rejoice to know that the courts have determined all suits brought against Dr. H. M. Wharton of Baltimore—rejoice mere because the charges are determined; but because, on investigation, there was no foundation for the charges.

"The People, The Land and The Book B. A. M. Schapiro, editor" appears at an opportune time, and fills completely the place which seems almost to have been reserved for it. There has been a want felt for such a periodical, and the supplying of that want is a most gracious service that will be greatly appreciated, particularly by those who have a taste for this class of literature.

A Correction.

In my article, at the close, you made me say: In connection with my former "Stump Theology," when it should read, "in connection with some thoughts from *Strong's Theology* on the same subject."

Your brother,

J. A. LEE.

[We are sorry we could not make out what brother Lee meant. One of the words was absolutely illegible, and twelve of us, after considerable study, decided that it looked more like the word *stump*, than anything else, and so we put it.—ED.]

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We name a few of our many bargains in Dress Goods: 38 inch Veneerings, all wool worth 75c, now on sale at 50 cents a yard.

52-inch Broadcloths, all wool, worth \$1.25, now on sale at \$1 a yard.

Black Cheviot Serges at 50c, 75c and \$1 a yard.

Hiderdows at 35c, 45c, 50c and 60c a yard.

The Home.

The Power of Words

Words! words! they are life's sunshine bringing light And joy to all the world of hearts that wait and hope, Or forked lightnings, piercing life's fair skies And blasting all that feels the fury of of their stroke.

Words! words! when they are kind how sweet life grows! How fair the look, the faces of earth's children wear! When they are harsh, what shadows fall on life And gloom the kindly face of nature everywhere!

Words! words! like never ending ripples made, Ay pebbles cast upon the bosom of the sea, They stir the days, the years and eons far And mingle with the currents of eternity.

Words! words! from out their full and varied store Select the kind true ones that heal, and cheer and lift, For all the light of sun, and moon and star Are not so fair as these on men and women's lips.

—Eron Opha Gregory.

THE GOSPEL OF SAVING.

Russel Sage Points Out The Importance of Economy and Lays Down the Rules of a Safe Business Life.

In the Christmas number of the Saturday Evening Post Russell Sage presents some of the best advice that has ever been given to young men regarding the handling of their money. In the course of the article he says:

"No matter how fast a man may make money, he owes it to society as well as to himself to be economical.

Any young man who will live up to the following set of rules will get more genuine happiness out of life than his neighbor who violates them.

"Out of every dollar earned save twenty five cents; save seventy-five if you can, but never less than twenty-five.

"Get up at a regular hour every morning, and work until the things that are before you are finished. Don't drop what you have in hand because it is five o'clock.

"Be honest; always have the courage to tell the truth.

"Don't depend on others. Even if you have a rich father, strike out for yourself.

"Cultivate independence at the very outset.

"Learn the value of money. Re-

alize that it stands, when honestly made, as the monument to your value as a citizen.

"Be jealous of your civic rights. Take a wholesome interest in public affairs, but do not let politics, or anything else, interfere with the rigid administration of your private duties. The State is made up of individuals.

"Be clean and decent. Don't do anything that you would be ashamed to discuss with your mother.

"Don't gamble.

"Be circumspect in your amusements.

"In connection with amusements, I have never been able to understand why the young men of to-day deem the theatre an absolute essential in seeking diversion. An evening with a good book is, or ought to be, more satisfying to the young man of brains than an evening in a hall where a lot of make-believe characters are strutting up and down the stage, like children at a masquerade. When the human race reaches its highest development there will probably be no theatres."

Religious Meditation.

Some one has truly defined religious meditation as "the serious exercise of the understanding whereby our thought are fixed on the observation of the spiritual things in order to their practice." It is the intelligent comprehension of obligations and duties so as to ensure their performance.

The Bible insists much upon its observance, and ranks it as among the most powerful and controlling agencies in Christian stability, uprightness and acquisition. Isaac received commendation because he delighted in it so frequently and constantly. God directed Joshua to meditate upon the Book of the Law day and night. Paul enjoined Timothy to meditate upon all things relating to his ministerial calling and to his personal salvation. The same Apostle exhorted the Philippians to "think on the things" pertaining to their spiritual and everlasting welfare. The Psalmist in delineating the good man, mentions as one of his chief characteristics that he continually meditates upon God's statutes. David found his meditations upon them in the night-watches, and at all times "sweet."

The duty, so clearly inculcated both in the Old and New Testaments, is not sufficiently heeded. In fact, these days of bustle and activity, it is too generally disre-

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garded. Men of unrenowned heart and unsanctified taste have neither the disposition nor the relish for it. "They regard not the work of the Lord, nor consider the operation of his hands." They ignore God in their contemplations and reject him from their reflections.

Nor are they the only persons who offend in this respect. Numbers who know better, who profess kinship to God, who claim association with him and who declare that they are the subjects of the transforming power of the Holy Ghost, fall in devout and regular meditation upon religious subjects. The Lord has still to lament as of old, "My people will not consider."

One of the greatest needs of our age is serious meditation. Amidst the press of business, the cares of the family, the demands of society, and the activities of the Christian life, there is little time, and, and less desire for its proper exercise. There is considerable reading and hearing, but too little reflection. There is much cramming, but very little digestion. Knowledge abounds, but it is not converted into spiritual bone and muscle by mental mastication. Neither in the Sabbath-school nor in the sanctuary is what is heard and taught and pondered over as it should be in the closet, by the wayside, in the marts of trade and in the home sphere. The soul has food in abundance, but it is often lean and unhealthy for want of due incorporation.

As Christians, we should abound more in holy meditations; engage in it daily. We should select Bible themes for thought. Often should we dwell upon the God of nature, Providence and Revelation,

but pre-eminently upon the cross of Jesus Christ. Calvary should be first and uppermost in our minds. There is no theme so entrancing, elevating and transforming. The church above and below delight in its contemplation.

In the Royal Art Gallery at Dresden, a group of connoisseurs are said to sit for hours viewing a single painting. It is a masterpiece. They go around the building, view the other pictures, and then return and study this greatest work of art. They again leave it and come back the next day, that they may once more feast their eyes upon its beauties and glories. Thus are they employed for weeks and weeks of their lives. They never tire of studying this magnificent and faultless production of Raphael's genius. Herein they are a pattern for Christian students. In the world stand forth the beautiful, the glorious and the good; in grace is exhibited the worthy and the excellent; in heaven are seen the angels and the redeemed; but neither in the earth nor in the skies is there one to compare with Jesus. He is the dearest, grandest and most perfect of all objects to God and to man—to saint and to angel. It becomes us to gaze upon him now and ever; to meditate upon his excellencies until transformed, infused, elevated, refined, purified, and incited to action, until we catch his spirit, reflect his image, attain unto his life and reach his perfectness.—Presbyterian.

The Gifts



That bear most of the giving spirit, are gifts of value, gifts of use—say china. If you have a thought of buying a single piece of china, or making a more elaborate purchase of a dinner set, you'll find complete satisfaction in the great stock in our store. The stock is large and elaborate enough to please all classes of customers, whilst a straight saving of money is sure at our prices.

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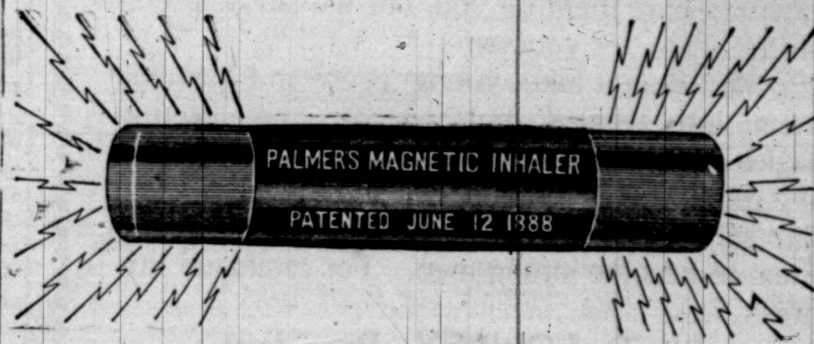
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JACKSON - MISS.

Deaths.

Mrs. Maggie Hailey.

Mrs. Maggie Hailey died at her home in Hickory, Miss., Dec. 13th, 1900, after a long and painful illness, which she bore with great Christian fortitude.

She leaves a devoted husband, five dear little children, an aged and loving mother who was by her through her long sufferings, doing all that hand and heart could do, to mourn for besides a host of friends and relatives.

No one knew Maggie only to love her, possessing one of those rare dispositions to love and be loved.

She has gone to that home Where no pain or care can know.

Where all is bright and fair, For toils and cares of earth below

Shall find no entrance there; And her bright spirit will hover near

And whisper, "Meet me here."

Mrs. Mary Hill.

Mrs. Mary Hill was born in Elbert county, Georgia, January 6, 1823, made a profession of religion and joined the Baptist church at the age of 14 years; was married Nov. 14, 1848, and soon after marriage moved to this State, and settled in Carroll county, near Acopa, whence she passed November 19, 1900, to her home above. She leaves five children, two boys and three girls, besides an orphan boy—Jimmie Hunter—whom she raised at the request of his mother, on her death-bed. The young man has ever been esteemed by the family as one of the household, and at the request of Sister Hill he remains at the old homestead, with the two single daughters to keep up the old home as a place of gathering together of the family. For 63 years she lived a consistent Christian life, and her home, like that of Bethany, was ever open to the Christian traveler. To the minister of the Gospel, worn and weary, it was an oasis. Everybody in the community knew and loved Grandma Hill—as she was usually called. In living she lived for the Master, and the comfort of others, and though she is gone, her influence, like the aroma of a flower, still lingers behind, and eternity alone will record the extent of that influence over the lives of others. Blessed are the dead which die in the Lord from henceforth; yea, saith Spirit, that they may rest from their labors, and their works do follow them.

J. P. HICKMAN.

Hezekiah Short.

RESOLUTIONS OF RESPECT.

WHEREAS: It has pleased God to remove from our midst Bro. Hezekiah Short, and

WHEREAS: Brother Short has been a member of Pleasant Hill Church for 40 years and was instrumental in the hands of God in holding the church together when it was weak in members and experience, and

WHEREAS: His strength of character has been a ruling factor in shaping the policy of the church and maintaining a high standard of Christian living for the members, be it Resolved,

1st. That, in the death of Bro. Short the church has lost a most faithful worker and a wise counselor.

2nd. That, the vacancy will be hard to fill but that we are content when we

remember that our loss is his gain.

3rd. That, the sympathy of the church is extended to the bereaved and

4th. That, the resolutions be spread upon the minutes and that a copy be furnished to the family of deceased.

L. S. MCKINNEY.

R. C. DOUGLASS.

W. H. THETFORD.

Marriages.

Adakerson-Caulthern.

At the residence of the bride's father, near Hebron church, Madison county, Miss., Miss Estelle Adakerson and Mr. Will Coulthern were united in wedlock Dec. 9, 1900, G. W. Nutt officiating.

Lowry-Phipps.

At the bride's home, in Learned, Miss., Dec. 12, 1900, Mr. W. C. Lowry and Miss Mossy Phipps, were united in wedlock by the writer.

P. A. HAMAN.

Married.

At the home of the bride's father, Mr. J. Chapman, near Flora, Miss., by Chas. L. Lewis, Dec. 12, 1900, Mr. E. C. Lane and Miss Edna Chapman.

Handled Roundup Rules With Profit.

The following was addressed to the Oakland Gin Company, August 15, by Messrs. Harvey, Black & Co., Moore & Herron, A. P. Herron, Moore & Co., and Marders & Newburger: "We the undersigned merchants and cotton buyers of Oakland, Miss., bought the roundup bale cotton ginned and pressed at your plant in this place during the latter portion of last season, and we take pleasure in stating that we had no trouble in selling the cotton to advantage and that we found your system of handling cotton very satisfactory."

Wherever there is a roundup plant these bales can be handled by merchants and local buyers with more profit and less trouble than square bales. Limits are furnished every day and cotton can be sold on the day it is bought with no risk on the market, or held with the certainty that it can be sold at any time at the highest market value of the cotton plus an increased price because it is in roundup bales.

THE MODEL

CHURCH, ROLL and RECORD.

This book leads all others as the best and cheapest. Church clerks who have seen it will have no other.

It is convenient in arrangement. Size: 8 1/2x2 1/2 inches, and contains Rules of Order, Church Covenant, Confession of Faith Alphabetical Index for Names and Addresses with 150 pages for Minutes.

Best paper; bound in cloth, with leather back and corners—durable binding. It will last for years. We will send it, postage paid by us, for

Only \$1.50.

This price includes twelve blank Church Letters. It is published and for sale by the

BAPTIST BOOK CONCERN.

—INCORPORATED—

542 Fourth Avenue, Louisville, Ky.

A REMARKABLE INVENTION

BY AN OHIOAN.

A prominent business man of Cincinnati has invented a new Vapor Bath Cabinet that has proven a blessing to every man, woman and child who has used it; and as many of our readers may not know of its real comfort and blessings, we illustrate it in this issue. This Cabinet is an air-tight, rubber-walled room in which one comfortably rests on a chair, and, with only the



Open—Ready For Use.

head outside, enjoys all the cleansing, curative, beautifying and invigorating effects of the famous Turkish Bath, Hot Vapor or Medicated Bath at home, for 3 cents each, with no possibility of taking cold or in any way weakening the system.

These baths have truly marvelous powers, far superior to soap and water; celebrated for producing glowing faces, fair skin, bright eyes, elastic figures, and perfect health to all men and women who make them a weekly habit, and this invention brings them within the reach of the poorest person in the country.

Clouds of hot vapor or medicated vapor surround the entire body, opening the millions of sweat-pores, causing profuse perspiration, drawing out of the system all the impure salts, acids and poisonous matter of the blood, which, if retained, overwork the heart, kidneys, lungs and skin, causing colds, fevers, disease, debility and sluggishness.

Astonishing is the improvement in health, feeling and complexion by the use of this Cabinet, and it seems to us that the long-sought-for method of securing a clear skin, a good complexion, of retaining good health, curing and preventing diseases without drugs, has certainly been found.

The makers inform the writer that more than 600,000 of these Cabinets have been sold, and showed letters from thousands of users who speak of this Cabinet as giving perfect satisfaction.

A. B. Stockham, M.D., of Chicago, editor of "Tokology," recommends it highly, as also does Congressman John J. Lentz, Hon. Chauncery M. Dewey, Rev. C. M. Leith, editor "Holiness Advocate," Mrs. Senator Douglass, Rev. James Thomas, Ph.D., pastor First Baptist Church, Centerville, Mich.; Rev. J. C. Richardson, Roxbury, Mass.; Rev. H. C. Roernsnes, Everett, Kans.; John T. Brown, editor "Christian Guide," and thousands of others.

Ira L. Gleason, a prominent citizen of Hutchinson, cured himself of rheumatism and his friends of colds, pneumonia, fevers, grippe, blood, skin and kidney diseases, and made \$2,500 selling this Cabinet in a little more than 12 months.

Mrs. Anna Woodrum, of Thurman, Iowa, afflicted 10 years, was promptly cured of nervous prostration, stomach and female troubles, after medicines and doctors failed. She recommends

it to every woman as a God-sent blessing. O. C. Smith of Mt. Healthy, Ohio, was cured of a bad case of catarrh and asthma, and says: "It was worth \$1,000 to me. I have sold several hundred cabinets; every one delighted." O. P. Freeman, an aged railroad man, afflicted 17 years, unable at times to walk, was cured of kidney troubles, piles and rheumatism. Thousands of others write praising this Cabinet, so there is absolutely no doubt of it being a device that every reader of our paper should have in their homes.

This invention is known as the new 1903-type Quaker Folding Vapor Bath Cabinet, and after investigation we can say that it is well, durably and handsomely made of best material throughout, has all the latest improvements, will last a lifetime, and is so simple to operate that even a child could do it safely. It folds flat in one such space when not in use; can be easily carried, weighs but 15 pounds.

IT IS IMPORTANT TO KNOW.

that the makers guarantee results and a satisfaction (as do thousands of us) that this Cabinet will clear the skin, purify and enrich the blood, cure nervousness, weakness, that "stirred feeling," and the worst forms of rheumatism. (They offer \$50.00 reward for a case not relieved.)

Cures Women's Troubles, Neuralgia, Malaria, Sleeplessness, Gout, Sciatica, Headaches, Piles, Dropsy, Liver, Kidney and Nervous Troubles and Blood Diseases.

It cures the worst Cold in one night and breaks up all symptoms of La Grippe, Fevers, Pneumonia, Bronchitis, Tonsillitis, and is really a household necessity, a blessing to every family. To please the ladies a Head and Face Steaming Attachment is furnished if desired, which clears the skin, beautifies the complexion, removes pimples, blackheads, eruptions, and is a sure cure for all skin diseases, Catarrh and Asthma.

ALL OUR READERS SHOULD have one of these remarkable Cabinets in their homes.

Don't fail to write to-day to the World Mfg. Co., 2502 World Building, Cincinnati, Ohio, who are the only makers, for full information, valuable booklet and testimonials sent free, or better still, order a Cabinet. The price is wonderfully low, only \$5.00 for the Cabinet complete, with store for heating, formulars and plain directions. Head steamers \$1.00 extra. You won't be disappointed, as the makers guarantee every Cabinet, and will refund your money, after thirty days' use, if not just as represented. We know them to be perfectly reliable, capital \$100,000 and to ship properly upon receipt of your remittance. Don't fail to send for booklet any way.

\$100 MONTHLY AND EXPENSES.

This Cabinet is a wonderful seller for agents, and the firm offers excellent inducements to both men and women upon request.

Millions of homes have no bathing facilities, so this is an excellent change for our readers. To our knowledge many are making \$100 to \$200 per month and expenses. Write them to-day

Sherwood Music School
FINE ARTS BUILDING,
203 Michigan Av.
CHICAGO.
William H. Sherwood and Walter Perkins, Directors.
Highest Standard of Art. Faculty of eminent teachers. Catalog free on application. Fall Term Opens September 10.
WILLIAM H. PERKINS, Secy.

\$83.33 Monthly Salary
— payable weekly with expenses. Men or Women to represent us in their own states. No canvassing required. This is a strictly bona-fide salary proposition. IT INVOLVES NO CANVASSING whatever. Expenses remitted in advance and salary forwarded from headquarters. NO EXPERIENCE NECESSARY. References enclosed stamp. Address CO-OPERATIVE CO., Star Bldg., CHICAGO.

Woman's Work.

The Experience of a Soul.

-HATTIE HILL MERRY.

In Darkness.

The night had been dark to my languishing soul;
The night had been long to my worn, a famished heart;
The stars had gone down, and from pole unto pole,
The unopened darkness seemed never to part.

How weary the hours of that night, and how long!
How my blood coursed in heat, then grew stagnant and cold!

How heavy the silence! The bird ceased his song,
And the snow fell and drifted o'er meadow and wood.

Then the winds roared loud and shrieked as in pain;
The sheet fell hard; no encrusted the snow.

My soul sought the sunlight, but sought it in vain;
Above, all was darkness, and cold all below.

The Promise.

To toil on in darkness, to tramp on through cold,
To wait on in silence, to fight and to pray,

To hope against all, for some blessing foretold,
To watch, without ceasing, and long for the day.

The sweet that endureth all this thro' the night,
Nor ever from heaven to earth is withdrawn,

Will see in the darkness a vision of light
And arise in a calm and a beautiful dawn.

The Vision.

Whether sunlight, whether shadow, filled the landscape on that day,
Naught of this do remember; it in silence passed away.

Yet, I know the day was gloomy, and I knew the clouds hung dark
O'er my weary, fainting spirit; and hope's last, weak, flickering spark

Would, it seemed, go out in darkness with the setting of the sun,
For my joys on earth seemed ended, and my life, it seemed, was done.

As the evening sky grew darker, all my hope had passed away,
While I stood beside a window gazing on the dying day.

But a Power, unseen and gentle, led my footsteps from the spot,
Led me to another window, and the scene I ne'er forget.

Reaching from the dark horizon of a clouded western sky
Was an arm of cloud uplifted, and a hand was raised on high.

Tro' the gathering gloom and darkness my sad eyes toward heaven drawn
Saw the finger of the cloud—hand pointing to the gates of dawn.

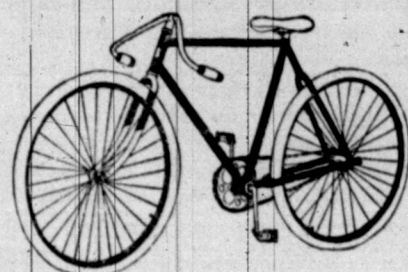
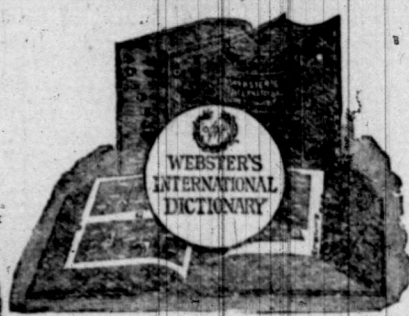
Then within my waiting spirit hope was kindled to a flame;
The Power that led, the Power that promised, the that power pointed was the same.

Still I saw the sky grow darker, saw the day pass out in night,
But I knew the coming morning soon would fill the world with light.

And I knew that a dawn of beauty would arise and fill my soul,
For the Power, unseen, had promised and had pointed to the goal.

S. Matobla, Miss.

OUR WATCH-WORD: ONWARD!



WE WILL STOP A MOMENT, HOWEVER,
..... TO SAY A WORD TO YOU.

WILL YOU LISTEN?

Our Motto is illustrated by the three valuable premiums shown above. We want you to secure either one or all of them. The task is easy—a little work and you are certain of success. "Words of Comfort," or "Sunday Morning Thoughts," by Dr. Cranfill, with introduction by Bishop Galloway, is brand new, and is already having a wonderful sale. But—we have concluded to push its sale to even greater numbers. To do this we offer the above valuable premiums as

AN ABSOLUTELY FREE GIFT!

Besides, you receive the usual commission allowed to agents.

The offers follow:

Offer No. 1—For orders for only 44 "Words of Comfort" (any binding), we present you **free**, 1 gold-filled, twenty-year, hunting-case Watch, for lady or gentleman, fitted with Elgin make, jeweled movement, and fully guaranteed by the factory and by us. Besides, you get the usual commission allowed agents.

Offer No. 2—For orders for only 22 "Words of Comfort" (any binding), we present you **free**, 1 Webster's International Dictionary, with Geographical Dictionary and Dictionary of History, full Russian leather binding, full patent index, and cannot be had for less than \$15. Besides, you receive the usual commission.

Offer No. 3—For orders for only 63 "Words of Comfort" (any binding), we present you **free**, 1 Superior Crest Bicycle (lady's or gentleman's), fully guaranteed, and cannot be had for less than \$50. Besides, you receive the usual commission.

Do Not Waste Valuable Time. Order Outfit To-day—75 Cents (Stamps Taken).

Address **THE SOUTHWESTERN COMPANY, Publishers,**
31 and 32 Cumberland Building, **NASHVILLE, TENN.**

P. S.—FULL Description of Book and Confidential Terms to Agents FREE.

MENTION THIS PAPER.

The Work of the Southern Baptist Convention Among the Negroes.

"In pursuance of a resolution offered in the Convention in 1894, a conference of the Southern Baptist Convention and American Baptist Home Mission Society was held in Fortress Monroe. As Dr. Tichenor has already said: 'The committee of the Convention, by request of their brethren representing the Home Mission Society, submitted such proposals for co-operation as they deemed to be wise, and these proposals were cordially accepted by the Northern brethren without change in any important particular. This meeting resulted in the establishment of what was called The New Era Institutes, in which the Home Mission Society,

the Home Mission Board of the Southern Baptist Convention, the State Mission Boards of the white churches in various states, and the colored churches in those states unite in supporting the managing; the design of which is to give instruction, especially to the pastors and leading members of the churches.

"The scheme is in successful operation in Georgia, Kentucky, Missouri, North Carolina, South Carolina and Virginia. Twenty-one missionaries are working under the plan in these states. Thus far the work has been an eminent success and highly gratifying to all concerned. In addition to this co-operative work, the Home Board has missionaries to the negroes in

Maryland and Tennessee in co-operation with the state boards."

"Under this steady work the contribution of the churches has been gradually improved. The general educational work of the State, together with that which the magnificent bounty of our Northern brethren has provided, have contributed large to the results. Much remains to be done. The slow process of educating the young must be supplemented by the helpful assistance of the white neighbors of the Negro Baptists in every community."

To Cure a Cold in One Day

Take Laxative Bromo Quinine Tablets. All druggists refund the money if it fails to cure. E. W. Grove's signature is on each box. 25c.

Temperance.

Social Influence.

'Tis remarkable to what extent people will often carry an *excuse*, they object to any one creed or church because a certain member is not as rigid in opinion or exacting, as their own righteous ideas of correctness should be; they object to temperance, because their city is deprived of revenue in license from the open saloon; not balancing the loss of life, property and *home happiness* against the evil; they object to W. C. T. U. because somebody has said, it meant for the women to go to the polls and vote. Well, they can relieve their minds on that score, as the Mississippi W. C. T. U. have declined the privilege of suffrage, "if any there be."

The daughters of dear old Mississippi can rest content, for her gallant sons are quite capable of steering the ship of State clear of all dangers.

They will ask, are you for against the "white ribbon" organization? like a *true lady*, could do ought but encourage temperance.

Mankind is improving, becoming practical, useful and happy; as intemperance is antagonistic to such conditions, it will not be tolerated.

Yes, there is a great reformation in the near future, and it will not come through the ballot box or legislative acts, but through the mother-love of our nation and the influence of every womanly woman.

No true gentleman can resist social ostracism, he may jeer and scoff at it for a while, but ere long he will conform to the popular requirements.

When the women of our land proclaim to the world that only, sober, temperate men (and women, too), will be recognized, then the revolution for good will begin.

Many a drunkard's grave has been filled, or will be, by a thoughtless mother, *strengthening* a teething child, "with just the sugar in the bottom."

The love of whisky is often an acquired taste, frequently made so by social surroundings.

A Jackson boy returned home from college, his mother in inspecting his trunk and ward robe, found two dainty, beautifully written little notes, addressed to her son, from two cultured and charming girls; one note said, "take this little bow of white ribbon and follow its precepts;" the other note said, "come to our card and wine supper." He accepted the latter, and

there laid the foundation for love of strong drink. Contemplate, if you can, the feelings of that heart-broken mother towards the two notes and the fair writers.

Boys, stand steadfast, firm and manly against all temptation, the great privilege that our Savior realizing was created in the image of man.

Girls, offer not the cup of sparkling wine to some mother's boy, for in its enchanted depths may lurk his destruction.

Social functions are right and timely, they encourage, develop and improve individuality, if the emanating influence is for good, not evil. Merit should be recognized, an influence for good is far above money, bonds or stocks—and one can scarcely realize how far a word or act goes for weal or woe.

God hides some ideal in every human soul; at some time in our life we feel a trembling, fearful longing to do some good thing, and life finds its noblest spring of excellence in this hidden impulse to do our best.

Prayer will in time make the human countenance its own divinest altar; years upon years of true thoughts, like ceaseless music, shut up within, will vibrate along the nerves of expression until the lines of the living instrument are drawn into correspondence, and the harmony of visible form—matches the unheard harmonies of the mind.

"Then conquer we must,
Since our cause is just,
And 'peace' be our motto;
In God is our trust,
And victory will come."

A. G. C.

The Dishonest Dollar.

From a paper on "Signs of the Times," read before the United Presbyterian Synod of Kansas, by Rev. J. F. Ross, I cull the following paragraph:

"The most dishonest dollar this nation has ever known is the dollar that passes from the till of the brewer, distiller and the saloon-keeper into our municipal and national treasuries, a dollar coined of the tears of heart-broken women and helpless children, and stained with the blood of souls. Our reading of the signs of the times indicates the liquor traffic as the paramount issue for Christian men. Let us rise up to overthrow and smite into the dust the brutal, hateful, insolent Imperialism of Rum! To make war against the militarism of strong drink, represented by that long, long army always on the march, recruited from the flower of youth; marching, battalion after

Baptist Periodicals
The Only Key That Exactly Fits the Lock of Bible Truth

QUARTERLIES		MONTHLIES	
Senior	4 cents	Baptist Superintendent	7 cents
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Bible	1 cent each	HOME DEPARTMENT SUPPLIES	
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Picture Lessons 2 1/2 cents per set! per quarter!			
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		Price, per quarter	per year
Young People (weekly)	13 cents	50 cents	
Boys and Girls (weekly)	6 "	25 "	
Our Little Ones (weekly)	4 "	16 "	
Young Reader (semi-monthly)	2 "	8 "	
(The above prices are all for clubs of five or more.)			
Good Work (New), in place of "The Colporteur," (monthly), per year, in clubs of ten or more, 20 cents per year.			

American Baptist Publication Society
SOUTHEASTERN BRANCH: 69 Whitehall Street, Atlanta, Ga.

battalion, brigade, after brigade, division after division; marching, always marching, towards death and hell."

And you can find men with their consciences so seared over that they willing to have their children educated with this blood money.

Mississippi prior to 1890, allowed the liquor license to go toward the payment of the \$300,000 appropriated by the legislature for the school fund, and with fines and forfeitures the deficit was taken from the general fund; it really made no difference whether a dollar was collected that way or not, but the saloonatics used it with the illiterate voter with great effect.

"Do away with the saloons, and you have no free schools." "You will have no wine for the Lord's Supper." In 1890 the liquor license was severed from the school fund, and it was paid into the general treasury, and all the officers received some of this dishonest money, and the appropriation by the last legislature was a million dollars, three and a third times as much as they received when the saloon license money went for the education of our children. Last year, U. S. Commissioner Harris said, "That within the last ten years Mississippi had made greater progress in education than any State in the Union."

The improvement began at the time of the separation of this dishonest money.

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles; removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Send for testimonials.

D. E. W. HALL,
Sole Manufacturer, P. O. box 629, St. Louis, Mo.

For sale by all druggists.

READ THIS.

Vicksburg, Miss., Dec. 7, 1898.
I have tested Hall's Great Discovery and find it efficacious in the treatment of kidney and bladder troubles, having been a sufferer with stone in the bladder. I can truly certify to the remedy as a curative in such affections.

J. KING.

Christmas Holiday Rates.

1900-1901 VIA QUEEN & CREST ROUTE.

For the above occasion tickets will be sold to all points on Q. & C. Route at greatly reduced rates; also to all points East of the Mississippi and South of the Ohio and Potomac rivers, including St. Louis, Cincinnati, Washington, and points on C. & O. Railway. Date of sale Dec. 22, 23, 24, 25 and 31, 1900, and January 1, 1901, with final limit for return January 4, 1901.

R. W. BONDS,
Geo. H. Smith, Ticket Agent,
G. P. A., Jackson,
New Orleans.

MORPHINE Opium, Cocaine cured at home. No suffering. Care given—told endorsed by physicians, ministers and others. Book of particulars, testimonials, etc. free. Book of particulars, testimonials, etc. free. 1892 WILSON CHEMICAL CO. Dallas, Tex.

B. Y. P. U. Department.

BY W. P. PRICE.

Bible Readers' Course.

Monday, Dec. 24—Psalm 71: 6-24. Our duty to tell others of God (vs. 17, 18). Compare I. Chron. 16:24.

Tuesday, Dec. 25—Psalm 72. The superb king and kingdom of the future. Compare Isa. 9:6, 7.

Wednesday, Dec. 26—Psalm 73. My chief desire on earth (v. 25). Compare Ps. 27:4.

Thursday, Dec. 27—Psalm 74. "The day is thine, the night also is thine" (v. 16). Compare Eph. 5:16.

Friday, Dec. 28—Psalm 75. "The set time" for judgment (vs. 2, 3). Compare Joel 3:11-14.

Saturday, Dec. 29—Psalm 76. "The wrath of man shall praise thee" (v. 10). Compare Ex. 9:16.

Sunday, Dec. 30—CONQUEST MEETING. China.—S. B. C. Alternate topic: The Old and New. Your purposes Luke 5:36-39; Matthew 13:51, 52. (New Year's Meeting.) Sunday school lesson: Review.

Monday, Dec. 31—Psalm 77. Retrospective (v. 5). Compare Ps. 143:3, 6.

—The Baptist Union.

CONQUEST MISSIONARY COURSE
(December Topic.)

Some Pioneers in China.

(Every Baptist in the State ought to read the following sketch of one of our greatest missionaries, by one of our greatest living men):

WILLIAM ASHMORE.

Fifty years, with few intermissions, in a climate like a furnace; fifty years of preaching the love and grace of the Savior where Satan's seat is; fifty years dotted with mobs, stones, sticks, filth, in answer to words of love; fifty years of Christ's

Guerdo here
Many a sorrow, many a labor,
Many a tear."

But fifty years green and flash with God's harvest of souls, with adoring gratitude and songs of praise!

William Ashmore was born December 25th, 1824, in Zanesville, Ohio, of parents who walked with God. He was graduated at Granville and also at the Western Baptist Theological Seminary, Covington, Ky. At twenty-four years of age, in 1848, he was ordained pastor of the Baptist church, Hamilton, Ohio, and remained there two years. Then, seeing the destitution of the heathen, there was within him "as it were a burning

fire shut up in his bones so that he could no longer forbear," and he went to the greater world of men.

He sailed from New York August 14th, 1850, and was eight months in reaching his field, Bangkok, Siam. He was appointed with many a doubt and fear lest consumption, to which he seemed disposed, should claim its victim before he reached his journey's end.

At twenty-seven years of age he began his work. Young and ardent, he did not belong to that mistaken class who presume to preach in an oriental language after a few months' bungling with it. Six months after reaching Bangkok a fellow missionary wrote that "Brother Ashmore can do little more at present than encourage the Chinese disciples by his presence and his smiles." Six months after that he is hard at work getting some intimation of the elusive tones. Years of hard work and of mingling with the people must pass before he becomes as expert in speaking Chinese as he always has been in his own language. Unceasing work, intense application, training the ear to hear and the tongue to give the faintest quiver of a tone, year in and year out, at last brought its reward. As he is before an American audience so he is before the Chinese. The romance of missions is all on this side of the water. Work, untiring work, under great difficulties, is the only path that leads to victory in missions.

There was another, and still greater work to which the young missionary set himself—to know the word of God which he was commissioned to preach to the heathen. He had been taught by the Spirit of God the sin of his own heart and the infinitely gracious salvation of the only Savior. Love to his Savior beckoned him where he was most needed. And what he himself most needed was constant, reverent, loving familiarity with God's work for the support of his soul, for right views of the work before him, for the right tone is proclaiming the sin of man and the salvation offered in Christ. To that he gave himself with an ardor that has grown by what it fed on through fifty years. So that its history, its personages, its connections, its fundamental thoughts expressed in a thousand varying ways, its comforts and joys, its promises and fulfillments, its Delicate Mountains and its Land of B ulah color his thoughts and gleam through his words.

Daily prayerful reading of the Bible until there is some grasp of its thoughts, so diverse from those

of the natural man who cannot understand them; thorough acquaintance with the language and literature, the thoughts and customs of the people to be persuaded; that is the permanent foundation of true missionary work. On that foundation Carey, Judson, Morrison, built the works that shall never pass away. On that basis, by the grace of God, has been built the work of these fifty years.

Six years were spent at Bangkok and two at Hong Kong, and then came the failure of health that compelled a return to America by a long voyage around Cape Horn. A few years before, Adoniram Judson, passing over those seas with a sick wife, laid her most precious dust on the hillside of St. Helena. Now William Ashmore, with bitter tears and broken heart, followed to lay there the dust of another saint.

In 1862, the mission was moved to Swatow, Satan's seat, where it has remained ever since. It was the day of very small things. Few to listen, fewer to believe; many to oppose and small means with which to make advance. Johnson and Ashmore were the working force. What difficulties they met, what cyclones swept over them, what perils they passed through, *The Missionary Magazine* gives a hint here and there. But these are gone, as the night of storm are forgotten in the brightness of a calmer day. And now, founded on the prayers and labors of the fathers and mothers and of the first native converts, who bore with unflinching courage the rudest shocks, the Swatow mission has grown great prosperity. The fathers pass away from the sight and the memory of man, but they pass into the presence of him who knows all their "work of faith and labor of love and patience of hope in our Lord Jesus Christ," and who receives them with the resounding welcome of heaven: "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; for their works follow with them."

From the huts and swamps of Bangkok and Swatow to the high platform of Carnegie Hall Missionary Conference, where, happening to meet, Paton and Ashmore and Chamberlain shook hands and the whole audience rose up to honor them, there is a straight course through all the fifty years, an honest and earnest devotion to Christ and his word.

Dr. Ashmore is before the country now and the characteristics of his mind, the quality of his views, the wide outlook of his vision on

great missionary questions and especially on China, are too well known and highly honored to need further statement.

He is a Bible optimist, believing with his whole soul that every promise God has recorded in the Bible he will certainly fulfil, no matter how opposed or how long delayed. These promises lift his heart over stumbling blocks.

And that begets a hopefulness and tenderness that refuses to take the dark side as the whole of any question. Those who have had the privilege of his presence in their homes know what joy he diffuses. Children and servants, as well as the parents love him as their friend, and when he departs the air has lost much of its sparkle and freshness. Among those who are healthy Christians, whom it does not hurt to laugh, his wit, pure, clean and kind, is a feast long remembered and starts smiles even in after years.

Open and genial on every other subject, there is one on which he never speaks: what William Ashmore has accomplished.

HOWARD OSGOOD.

Rochester, N. Y.

MOZLEY'S LEMON ELIXIR.

A Pleasant Lemon Tonic.

Cures indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility, nervous prostration, heart failure, and appendicitis by regulating the Liver, Stomach, Bowels and Kidneys.

Mozley's Lemon Elixir

Cured me of indigestion. I had suffered for ten years. I had tried almost every medicine: but all failed. Since taking Lemon Elixir I can eat anything I like.

W. A. GRIFFITH.

Reevesville, S. C.

Mozley's Lemon Elixir

Cured me of indigestion and heart disease, after years of suffering, when all other remedies and doctors failed.

N. D. COLEMAN.

Beulah, S. C.

Mozley's Lemon Elixir.

I have been a great sufferer from dyspepsia for about fifteen years, my trouble being my liver, stomach and bowels, with terrible headaches. Lemon Elixir cured me. My appetite is good, and I am well. I had taken a barrel of other medicine, that done me no good.

CHARLES GIBBARD.

No. 1315 Jefferson, Louisville, Ky.

Mozley's Lemon Elixir

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